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**Evangelical Visitor - February 05, 1962 Vol. LXXV. No. 3.**

J.N. Hostetter

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# Evangelical VISITOR

February 5, 1962



*New Mexico—stately—a display of the handiwork of God.*



# EDITORIAL

## An Open Letter

ANONYMOUS letters are looked upon with disfavor. The writer usually is irked about something, wants to give vent to emotion but lacks a manhood or womanhood that is willing to be identified with what is written. It is usually accepted as the avenue of a coward.

But then, the letter to which this column refers is different. There is an urge to reply even though it must be in the form of an open letter. Indeed, there seems to be no reason why this particular letter was anonymous. It was critical, but this is not necessarily wrong. Its spirit should not be classified as cantankerous.

It was a letter about the picture that was used on the cover page of the last issue of the *Evangelical Visitor* in 1961, the picture of a father and his son.

I wonder if the writer looked closely at the picture. Did the writer see the smile on Dad's face and the son's smiling response. What a team this represents! Here's a father taking time to be with his son. They are doing something together. This father knows for his boy to be interested in what Dad wants him to be, Dad must show some real interest in the boy's delights.

I guess the writer missed seeing the beautiful spirit of a father when Sonny sort of failed in what he was at least trying to do. In an angry retort he could have scolded and said, "Unless you do better I'm not wasting my time with you." I wonder if this might be the feeling of the person who wrote the anonymous letter. Maybe in the case of our letter writing friend, parent-child relationship leaves something to be desired.

Then too, maybe the writer was intemperate in sports and play activity, never having achieved a good balance in the use of time. There is no quarrel with the simple fact, society wastes much valuable time playing and more important things go undone. But, just because intemperance characterizes some individuals and the Lord must deal sharply with them, it is certainly unchristian to conclude that such personal convictions become the general status quo.

Or, this letter writer could be similar to a very godly father known to the writer. After having matured and on his own away from home, his son wrote a most thoughtful and kindly letter. In the letter the son says: "Dad, you taught us how to work but you never taught us how to play." A boy who remembers his dad as a worker, administrator, or disci-

plinarian and not as a pal, has something of an inner vacuum. Often the little fellow aches inside and actually builds resentment as years go by.

What better company could be the fortune of this lad? Somehow it keeps a good dad busy correcting the wrong impressions and the bad habits that Johnny picks up from the gang. Here in the wide open spaces under the canopy of heaven itself, amid the snow Isaiah uses to illustrate purity, this father and son are having a good time together. Can it be possible that the writer of the anonymous letter missed all this marvelous beauty?

What's in a picture? It seems the answer depends on what one wants to see.

J. N. H.

## Letter to the Editor

Dear Editor:

On behalf of the members of the Australian Council of the Brethren in Christ I write to express our sincere appreciation of the *Evangelical Visitor*. I personally have not read a finer church paper; it is indeed full of the good things of life, pointing one always to Christ. I therefore, take this opportunity of wishing you, Sir, and your staff God's blessing on your future efforts for Christ and His kingdom through the medium of this wonderful publication.

Yours very sincerely,  
Charles Read  
1 Buena Vista Avenue  
Denistone, N. S. W., Australia

## Journey Into Shame

John Howard Griffin conducted a bold and practical experiment as explained in *Journey into Shame*. This white man dyed himself black in order to feel and experience the lot of the coloured man in the deep south. He literally "dyed to live" and get the feel of shame, the shame of being shunned, not as a number-two creature but, as he discovered, a number ten in the scale of humanity.

Yet Mr. Griffin's *Journey into Shame* was only a sojourn. Now he sheds all the sham and the sojourn, and leaves that race and that shame. It was not so with our Saviour. When He came into our humanity, He literally "became flesh and tabernacled among us." He took upon Himself the frail garments of our fading and shameful flesh. He came to be so one with us that He was touched with the feeling of our infirmities, tempted in all points like as we are.

And His was no mere sojourn. When He entered "the likeness of sinful flesh," He passed the point of no return. His "journey into shame" was that He might be "made sin" and die our death and lift our poor degraded humanity to sit

with Him in the heavenlies. He entered our tabernacle and, bless God, He shall go *no more out*. In Himself He crowns us with many crowns.

## Quotes from the Fathers

Orthodoxy, or right opinion, is at best a very slender part of religion. Though right tempers cannot subsist without right opinions, yet right opinions may subsist without right tempers. There may be a right opinion of God without either love or a right temper toward Him. Satan is proof of this.—*John Wesley*.

What God calls a man to do, He will carry him through. I would undertake to govern half a dozen worlds if God called me to do it; but I would not undertake to govern half a dozen sheep unless God called me to it.—*Edward Payson*.

Faith is the inner man's vision, his reason and his light. Such faith is possible when the heart is purged of sin. Then the eye is purged of film. The pure in heart see God. Only they have a spiritual perception which makes Him real.—*Daniel Steele*.

## EVANGELICAL VISITOR

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Number 3

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Part II

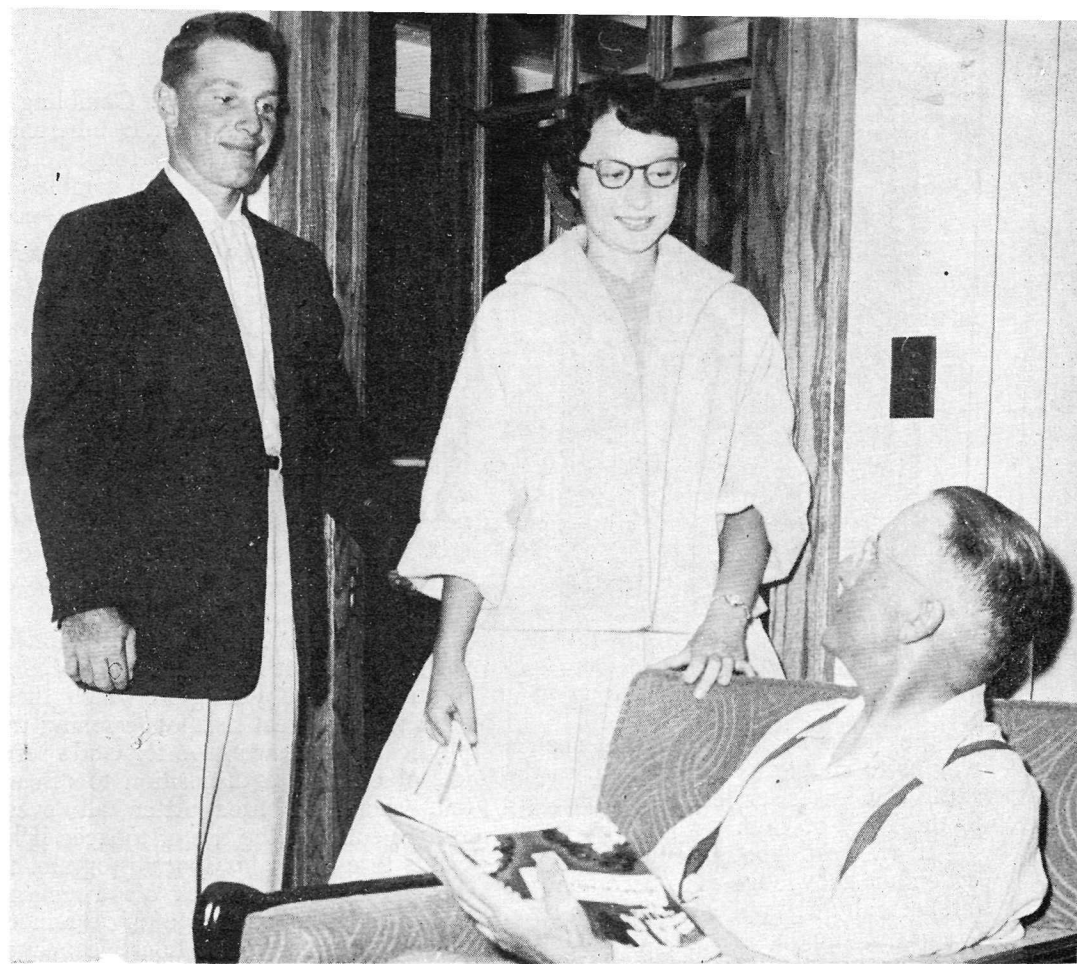
(Part I appeared in the January 8, 1962 issue of the *Evangelical Visitor*).

WHEN we turn to the statement—not “Is it lawful?” but “Is it advisable?”, we are reminded of the words of the Apostle Paul when he wrote to the Corinthians as follows: “All things are lawful for me, but all things are not expedient.” By that word expedient he must have meant helpful, or advisable. And again he said, “Let no man seek his own, but every man another’s wealth.” The Apostle Paul also wrote to the Roman church, “Destroy not him with thy meat, for whom Christ died. Let us follow after the things wherewith one may edify another. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak” (*Romans 14:15, 19, 21*). And again the Apostle also said in I Corinthians 8:9 and 13, “Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. If meat make my brother to offend, I will eat no flesh while the world standeth.”

There may be some things which under the first test we might allow, but about which under the second we are compelled to think differently. The point here is not merely the effect of certain things upon our lives but the influence we exert upon others. However lawful certain things may be, however much we may say there is no harm in it, we cannot get away from our responsibility towards others, especially those younger than ourselves. There are things which may not do us any harm but which might do others a great deal of harm.

The teaching of the whole New Testament and more especially of our Lord’s life makes it an obligation upon every follower of Christ to live not for himself but for others. The Master summed this up in His words in John 17-19: “For their sakes I sanctify myself.”

Now we must be careful not to carry this line of thinking to the point of absurdity. For instance, some critics may say that to act on this line of thinking would mean I would have to have a ban on reading or riding a bicycle or playing a piano because people have been known to be injured morally by bad books,



## The Question of the Questionable

physically by bicycle accidents, or spiritually by jazz music. The answer is of course that reading, bicycles, pianos and many other things in themselves are non-moral or neutral. Such things can be used with good or bad effects, but this depends upon the person who uses them, not on the things themselves. So the principle, “Is it lawful?”—“Is it advisable?” does not apply here. There is no inherent peril in such things. I am not necessarily setting a risky example in using them. But when I countenance and indulge in that which within itself has some element of moral and spiritual peril, or when I know that others have suffered in their souls because of my indulgence in such a thing, then I am responsible if my association with it sets an example which causes someone weaker than I am to fall into sin.

So here is our second test. Is it advisable? Does it “edify”? Does it help or harm others, whatever may be its effect on us? In this matter no one can decide for another. Each of us must take scriptural principle into consideration in deciding before God what our attitude to any questionable thing is to

be. We ignore it at our peril, and perhaps someone else’s peril.

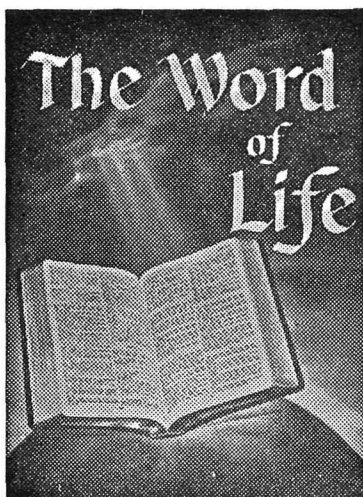
In the third place in relation to the question, not “Is it inherently evil?” but “Is it to the glory of God?”, we hear again the words of the Apostle Paul to the Corinthian church in I Corinthians 10:31, “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” Here what matters most to the Christian is not the effect of the thing on himself or even on others, nor whether it is in itself inherently evil, but whether or not it is pleasing to God. This calls for some very straight thinking. There is no room here for tradition or sentiment, prejudice or excuse.

Is it to the glory of God that the Christian should associate himself with anything which is obviously undermining to honesty, purity, integrity, or which encourages lust, greed, and self-indulgence? There are many things which we can do to the glory of God such as the following:

—If we eat the right food and thereby strengthen our bodies for Christ’s service, our meals are to the glory of God.

—If we exercise our bodies and develop





our physique by some sport in such a way as to enable us to stand up to the strain of Christ's service, such games are to the glory of God.

—If we read good literature and so widen our knowledge as to become more intellectually equipped for Christ's service, our reading is to the glory of God.

—If we develop our talents for Christ's sake, if our businesses are run on right principles so that no man can accuse us of inconsistent practices, if all that we do is to the glory of God, then these things are right. If every item of personal expenditure, family relationships, home conduct, social life, recreation, and sport were controlled by such a principle, how different many a life would be!

Then again if everything were subjected to this test, what a difference it would make. We can think of it in relation to some of the chief questions which are often raised by young people today.

Take the question of dancing. Can it be to the glory of God that we should find our pleasure in that when the chief indictment against it is that in its nature, tendency, and results it is dangerous to social purity? Frankly, within the definition of the word today, can you and I *dance* to God's glory? Why is it that so often girls who are facing the question of surrender to Christ are inclined to say, "I am too fond of dancing to become a Christian"? If the fascination of the dance is so strong as to cause so many to choose it in preference to Christ, that alone ought to stamp it as an enemy to spiritual life.

Then let us think regarding card playing. Can it be to the glory of God that the Christian should spend his leisure time at card parties, when it is an accepted fact that card playing so often

tends to lead to gambling? Gambling is no *questionable* thing! It is inherently evil and fundamentally wrong! Some may say, "But people can gamble on anything." That is true. Then these people were taught that there is nothing inherently evil in a pack of cards. But when the Devil takes hold of a seemingly innocent thing, and turns it into an instrument for his own ends, can it be to the glory of God that we as Christians should touch it? Indeed, whenever we have clear evidence that Satan lurks behind an attractive facade, or whenever we can see that he is turning something not necessarily bad in itself to his own ends, then beware! We Christians can well afford to leave alone what the Devil likes, cherishes, and fosters.

Then we can turn to the question of smoking. Can it be to the glory of God to indulge in anything in which there are such very real risks of lessening the physical powers we have for God's service, of creating a disposition to disease and shortened life? After all every athlete cuts out the use of tobacco if he wants to excel in his sports program. In this connection Frederick Wood remarks concerning the challenge of a famous boxing champion to Joe Louis years ago: "It's over thirteen years since I retired, but here's a challenge. If Joe Louis will start smoking, and promise to inhale a couple of packets of cigarettes every day for six months, I'll engage to lick him in fifteen rounds. Of course Joe wouldn't be foolish enough to meet my terms. No athlete in training smokes. He knows that whenever nerves, muscles, heart, and brain are called upon for a supreme effort, the tobacco user is the first to fold."

Then consider the question of the movies. There is nothing wrong in a moving picture itself but what of patronizing theater houses where movies are shown. Some say, "But I will patronize the best pictures in order to make my influence felt." Have those patronizing uplift pictures made much impression on the theater business? The danger is that instead of influencing the theater and movies, such things will influence the Christian.

Last of all one comes even to the use of such things as money. Whenever the desire to get money is merely for personal gratification there is an unmistakable evidence of worldliness. Such an ambition cannot be to the glory of God. Making money is not wrong in itself. But it certainly becomes wrong when the motive and objective are not to the glory of God.

There may be many other things to which these tests can be applied, things which are legitimate and things which

are not inherently evil. We can discover what the Lord would have us do about the question of the questionable only as we individually submit such questions to His arbitration, and in His presence apply these tests from His own Word. Let Christ direct our wills, regulate our expenditures, control our desires. Let our conclusions be made under the constraint of His love, our decisions reached in the light of His Cross and our lives ordered in anticipation of His Coming.

Are any of you saying, "This standard is too high for me; I just can't live without some things"? The answer is that if you will but let Christ come into your life as Lord and Master, if you will but let the Lord Jesus fill you with the Holy Spirit, He will change your desires, your affections, and your ambitions. He will take away the love for those things which grieve Him, and He will create instead a love for those things which glorify Him. He will redirect, reorient the whole trend of your life. He will reverse the loves and hates until you find yourself, perhaps to your amazement, longing for what you once loathed, and loathing what you once loved.

The choice then is clear-cut—Christ or that self which is the world. Both of these make their appeal to you. "You cannot serve two masters." Your response and obedience must be given to one or the other.

The World's appeal is to self-gratification.

Christ's challenge is to self-renunciation.

The World's call—Indulge yourself!

Christ's summons is—Sacrifice yourself.

The World says: "Get all you can."

Christ says: "Give all you can."

The World appeals to the worst in you.

Christ appeals to the best in you.

To whom will you yield?

To whom will you bow?

Whom will you serve?

Farewell! Henceforth my place

Is with the Lamb Who died:

My Sovereign, while I have Thy love,

What can I want beside?

Thyself, dear Lord, art now

My free and loving choice

"In Whom, though now I see Thee not,

Believing, I rejoice."

Shame on me that I sought

Another joy than this.

Or dreamt a heart at rest with Thee

Could crave for earthly bliss.

These vain and worthless things,

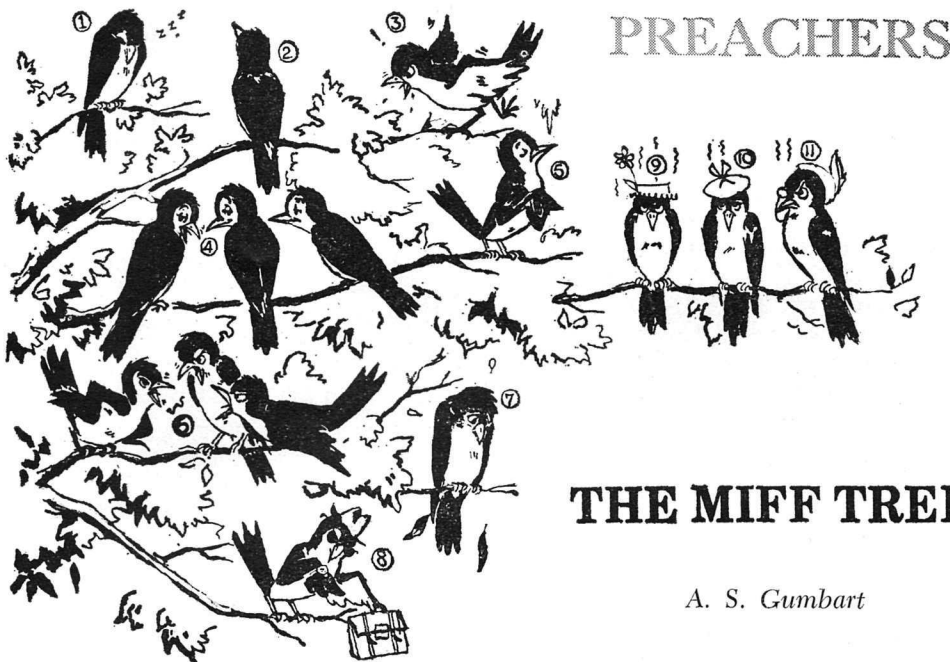
I put them all aside:

His goodness fills my longing soul,

And I am satisfied.

*(The writer acknowledges having received extensive help in the preparation of this article from reading a book, "The Question of Worldliness," by Frederick P. Wood, Director of the National Young Life Campaign, Inc. Anyone having the opportunity of reading this book is urged to do so for it gives a more extensive treatment of the subject discussed in the article.)*





## PREACHERS

### THE MIFF TREE

A. S. Gumbart

The following article has been particularly chosen for the Preacher's Page because it presents a very realistic picture of the many unpleasant experiences known all too well to the majority of pastors. Our hope is that it will help to lessen the population in the "tree" and encourage the pastors to be true to their calling regardless.

PAGE EDITOR

**T**HE MIFF TREE is found in the garden of the Lord, but it is not of the Lord's planting. The tree itself doesn't thrive very well, but certain birds feel at home in its branches. These birds somewhat resemble crows in their continual, senseless cawing.

Look on the highest branch. This bird is not dead, but sleepeth. He is dreaming of the good old times, thirty years ago, when the voice of a pious deacon was not ignored in church management.

You cannot see the face of this second bird. He flew up the Miff Tree and just turned his back on the whole business!

This third bird flew up after an "unpleasantness" in a board meeting. He is now airing his views on the pastor, and all officials. He says the "whole ka-boodle" is a bad lot.

These three birds are not making love. They never love anyone—not even themselves. These are the kickers. There is a church meeting down below, and they are preparing to oppose everything the rest of the congregation wants.



This fifth bird is an odd one. He belongs to a rare and small group called the Ex-pastor. He took to the tree because the present pastor didn't ask for his advice.

The members of this next group look chummy, but they are not. They represent the choir. They are not miffed at the pastor; they are miffed at each other. There are usually three or four of these up the tree, but it is never the same group.

Bird No. 7 was hit squarely by something the pastor said about "the duties of church members." He feels pretty bad just now and is losing feathers, but he will be all right.

This next bird is a migrant. He is in and out of the Miff Tree frequently, but valuable if you can catch him when he is down. He remains down out of the tree while the revival meeting is on, but he is hard to locate in the summer.

Numbers 9, 10 and 11 are ladies. They are called mopers and are rarely out of the tree. One attended church several times, and no one noticed her. Another one was away three Sundays, and no one asked her where she had been. The last one has never been asked to teach a Sunday school class. All agree that the church members—excluding themselves—are "stuck up." No use trying to coax them down; they like it up there.

This last bird is, as you see, chained to the ground. The chain is "Official Position," and it does keep him down. He has a large crop which must be kept full. He thrives on soft soap, whitewash, and people's patience.

Someone should say to these birds, as our Lord said to Zaccheus, "Make haste, and come down."

## Do You Want a Better Preacher?

Alan Word

**I**F YOU want your preacher to preach better you might try the following formula arranged by one who knows.

1. Pray for him daily. And tell him that you do.

2. Invite others to hear his preaching. This will challenge him to give it his all.

3. Do some unexpected work around the church building without being asked.

4. Act enthusiastic about his plans to better the church.

5. Be enthusiastic in the song services and give them your best efforts.

6. Think of something you like about him every week and tell someone else in the church about it.

7. If you hear someone gossiping about him, put a stop to it right on the spot. All a preacher has is his reputation and when you have ruined that you have dealt his ministry the most deadly blow that could ever be dealt. More ministers are "gossiped" out of the ministry every year than are lost in any other way.

8. If you don't like his sermon tell God! If you do, tell someone else that you like it and why. This will strengthen the results of that message in the lives of others.

9. Forgive as you would be forgiven. You are not perfect and no minister is perfect. If you expect him to forgive your weaknesses, you must do the same for him. Most of all, God will not forgive us if we fail to forgive others.

10. Look on the brighter side of things. Things are never so bad as we make them look. No one likes the old gloom-cloud person. Be a ray of sunshine in the church. When others are talking gloomy talk, speak up with a word of cheer.

11. Be faithful to the services and social affairs of the church. This encourages others who are trying to be faithful and, most of all, the preacher. Talking to an empty bench is no inspiration!

12. Be on time. This shows good breeding, good manners, good planning, and good preparation. This shows respect for God, the church, the services, the preacher, and even respect for others and ourselves. No one wants to be known as habitually late to things. Tardiness shows lack of effort. If one can be there fifteen minutes late, a little effort would have made him fifteen minutes early. A thriving church is never built on the lives of the late-comers. These

(Continued on page eleven)





A part Bushman woman and child.

## Our Visit to the Gwaai

*Party consisted of Miss N. Kreider, Miss Elida Sibanda, Makanalia Siziba, and M. Heise.*

ON A FRIDAY in May George Bundy very kindly met us in Bulawayo, and took us to Phumula Mission. After a tour of the mission the next morning, we were taken to the new Bushmen School—Butabubili, a 25-mile drive through the bush where we set up camp in the one and only school building. Mr. Amos Ndlovu, a Teacher Training graduate of 1958, accompanied us—not to interpret, but to introduce us, as the Bushmen people are slow to accept new people.

Each evening we had prayers at the Headman's village nearby. He had four wives, one of whom had run away. It was during our stay there that he set out to find her and bring her back. I felt sorry for one bright young girl, Ida, about 18 years of age who had to stay home from her second year in school because she had to herd cattle. One day she set out about 6 a.m. with her cattle for the long trek to the dip tank and didn't return until six in the evening.

### SUNDAY

Amos had planned the day for us.

- (a) Early morning Sunday School—about half in attendance being Bushmen children—in charge of Nancy and Miss Sibanda. About 49 in attendance.

- (b) Main Service—at noon. We had 49 again, but this time there were a number of grown-ups. Amos said he would preach; but he wanted a special song and something for the children. At least 15 stayed to pray.

- (c) Village Visitation:

About 20 villages of Bushmen are located to the West of our school, Butabubili. From five of these villages the folk had gone to the elephant kill. Amos, Makenalia and I had two Bushmen services.

### Village No. 1.

Already that morning two young men had been visiting the witch-doctor to get medicine—the one to be lucky in finding a job and the other that he might get a wife. Strange that he should seek help from a witch-doctor whose own wife had run away from him! After the service three young girls stayed to pray. It was a thrill to lead them to an understanding of acceptance of Christ. But we felt so helpless when we realized that they could not read the Bible, our tracts, or anything which would help them to grow spiritually. We did urge them to attend the services regularly.

### Village No. 2.

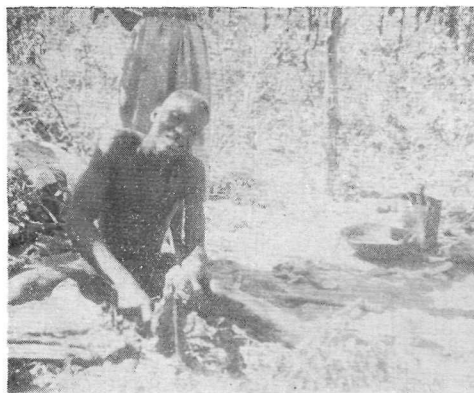
This village was located at the farthest point south and will be remembered for the beautiful morning glory or moon flowers which were climbing over the



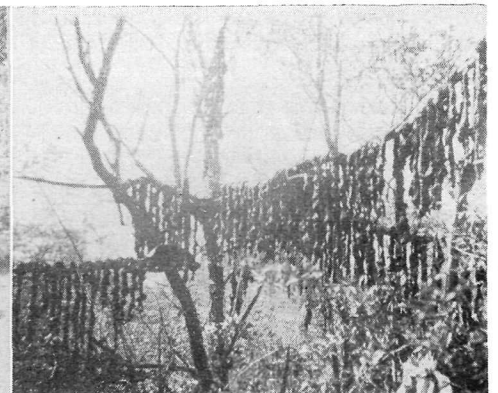
l. to r. Nancy Kreider, Elida Sibanda  
Miriam Heise, Makenalia Siziba.



At the elephant kill.



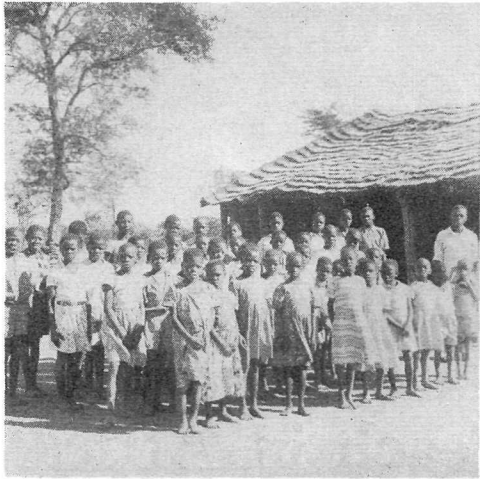
Cutting up the meat.



Elephant meat hanging up to dry—  
hanging and smelling high!



*This is one of the first schools to be attempted for the Bushmen whose nomadic habits made schools impossible. Now, the encroachments of civilization are forcing them to abandon their primitive wandering life.*



Children at Butabubili—all in first grade, as this is the first school in the area.



A close-up of some of the children—probably after a worship service.

sturdy fence of huge logs. A few children ran away when they saw the strangers; a white person had come to disturb their domain! Amos could not even coax them to come back.

There was no response among the men here, but one woman raised her hand and encouraged other young women to do so. This mother openly acknowledged the sins of her heart: drinking beer, stealing, adultery, envy, lying and also realized that she was careless about going to church. These younger women could not even pray, but repeated a prayer of repentance after us. We were confident that the mother truly repented that day; later she attended the noon service at the school and seemed happy to hear the Word.

The remainder of that day was spent visiting a line of villages not so far from the school where we were able to bring the Word to the aged and the sick.

#### MONDAY

We planned to meet with people from a number of villages about six miles north of school, half-way to the other new school, Sikente. We were warmly received and given a huge watermelon to eat while people were called. When they finally gathered there was a scarcity of women; as they were out working in the fields. Here the people seemed harder, interested, but not eager to repent. Farther on, we found an old grandmother, who listened attentively. Her sight and hearing were almost gone, and she said, "I have not heard enough." However, she did repeat a prayer following Makanalia's words. Her son, head of the village, thought he should come to the school to repent—said he wanted to think about what we had said,

and when ready would see the teacher.

#### TUESDAY

Our last day in the Bushmen area. Amos was extremely anxious that we should visit the other school, Sikente, ten miles away; and so Nancy and Makanalia set off as early as they could and did it in about three hours. The people gathered at the Headman's village for service, 38 in number; some were very old men. Two girls repented, and they returned feeling well repaid.

That same day, Miss Sibanda and I trudged off in another direction about three miles distant. Here we found people mostly in the fields. In one village we found one young African mother who had a Bushman woman working for her as her servant.

At another place in a huge cornfield we were met with the words, "What are you looking for with the European?" Our 14-year-old guide, somewhat frightened, kept moving toward them slowly,

and soon they realized that we meant no harm and they offered us a shady place under the tree. We gave a message here on "Be sure your sin will find you out." They were quite impressed and they brought melons and sugar-cane out to the road as we passed on our way back to the mission.

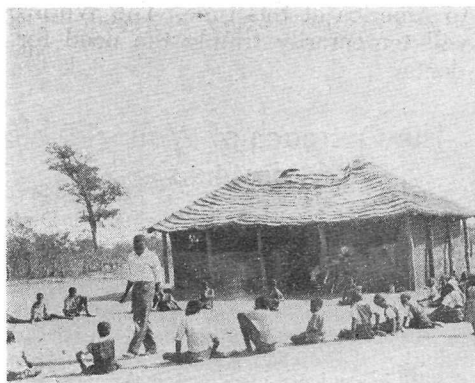
#### WEDNESDAY

Dr. Kauffman took us to the spot where the elephant had been killed near a water-hole about four miles off of a main car trail. We arrived about mid-day, very hot and thirsty. The Bushmen were leaving in small groups—men, women, old and young, even small children and babies-on-the-back. Each group had two or three donkeys, very heavily laden, with long strips of coarse, red meat.

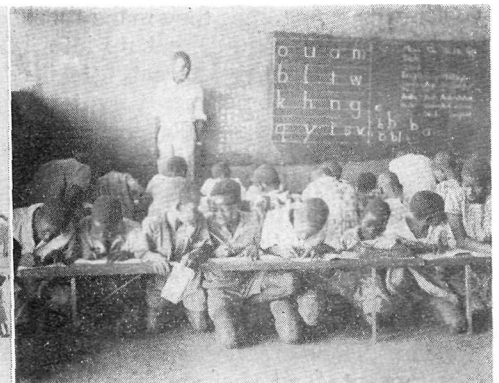
The huge carcass lay stretched out over an area about the size of an ordinary bedroom. About two dozen folk still remained cutting up the bits which were left. When cut they would stretch it out to hang over long poles to dry until they were ready to load the donkeys. They said they were leaving the next morning. The smell was one thing that our cameras could not capture. All gathered for a service about ten yards from the kill. The response was good. Some of the men seemed open to the gospel and anxious to learn about the ways of God. One woman tried to help Miss Sibanda to explain sin! They hardly knew how to pray. We encouraged them to attend the church services at their home school. We would do well to remember the pastor-teacher there.

#### THURSDAY

Rhoda Lenhart was our chauffeur for this last day and took us to Pelela School about ten miles away to the west. Here we prayed with another old *ugogo* [grandmother] who was bound by drink, and who turned a deaf ear to our pleading to accept Christ. She said, "It's for the young; I am too old."



Children having lessons outside—where sand provides ample space for first printing efforts or for demonstrating arithmetical tables with grains of corn, beans, or other seeds.



The boy holding his exercise book over the edge of the bench is one of the few pure Bushmen. Many an African school bench has served as seat and desk.



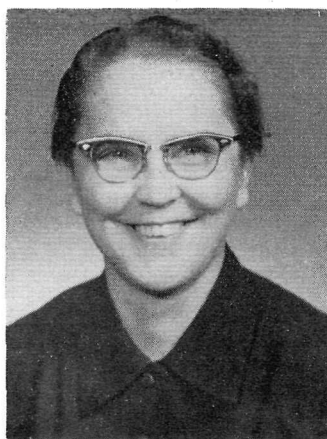
Another old Christian man was prayed with, who had been ill for a long time. He had been into Bulawayo hospital, for treatment or operation, and had returned home. But he had become discouraged, and said that on Wednesday night he had had a dream that the missionaries would come to see and visit him. The next morning he had gone to tell the preacher about it, and just about at that point we arrived.

FRIDAY

On Friday we returned home, but on our lips was a prayer for the missionary personnel in the Gwaai and for the Mlilos and the almost thirty teachers of the area. Men and women and boys and girls are being brought the sound of the Gospel. Let us pray that they may take heed while it is called today.

#### POINTS OF IMPRESSIONS FROM THE BUSHMEN

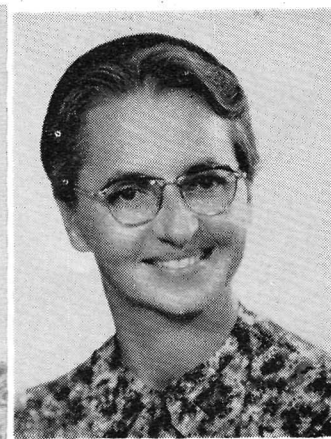
1. Polygamy is common.
2. The people are shy but very warm towards those whom they know.
3. A few younger children attend school; others cannot read or write; the older women wish to have school.
4. They don't know how to pray, but will pray or say words after one.
5. Most are attentive to the preached word; older ones—slow to respond.
6. It is interesting to see grown-up men trying hard to read and understand the Sub A Reader.
7. The skin of the Bushmen is much lighter than that of our African folk here and they have very flat noses.
8. Their villages are becoming more permanent. They set up huts using sturdy poles, erected side by side. There is no mud to seal them. They use grass for roofs.
9. The little girls wear finely-pleated skirts, short and daubed with fat to hold pleats nicely in position.
10. The mothers wear a two-piece dress—usually a sort of blouse too short to reach the long skirt. They are fond of beads; sometimes they make them from porcupine quills, cut up into  $\frac{1}{4}$  or  $\frac{1}{2}$  inch lengths alternating with bright beads; sometimes they twist the bark of trees and coil five or six strands of beads around it.
11. Some men still wear skins, but most of them wear the European type of clothing. I noticed that the witch-doctor had on a long khaki coat.
12. Their villages are somewhat untidy, and they do not keep their food very clean. They are hesitant to ask us to accept food, before first asking if we eat the kind they have.
13. Some "stealing" occurs among them, though they might even consider "envy" to be stealing.



Eva Mae Melhorn



Ruth Hock



Fannie Longenecker

## Returning to Teach in Africa

### Missionary Farewell Services

Joseph and Anna Louise Ginder, Eva Mae Melhorn, Ruth Hock, and Fannie Longenecker, all en route to Africa, shared in a farewell service at Harrisburg, Pa., Sunday afternoon, January 14, 1962. Brother Ginder is returning as a missionary after having served there in I-W service. Sr. Ginder goes as a new missionary. The lady missionaries are all returning to continue their teaching ministries in the Rhodesias.

A service of farewell was featured for Dr. and Mrs. Robert Worman and family at Clarence Center, New York, Sunday afternoon, January 7. Rev. Philemon Kumalo, served as guest minister for the day. Also assisting Pastor Aaron Stern were Peter Pasco, Presbyterian pastor from Kenmore, New York, and the other two pastors of Clarence Center. Dr. Worman spoke of "Why" going to Africa. Dr. Myron Stern, recently returned from the Mtshabezi Mission, was also present. Illness on the part of Sister Stern made necessary their return to America at this time. The Wormans will temporarily supply the need for a doctor at the Mtshabezi Hospital.

### The Outreach of Wanezi Bible Institute

—is steadily becoming more effective. During the year, we added the names of several students to our correspondence course. Several have completed their nine courses and received their certificates. Continued interest is shown in the circulating libraries and in the distribution of Christian literature. The Staff with the Bible students were active throughout the year in spreading the Gospel, in Christian Life Conferences, village prayer meetings, village visitation, teaching Sunday School classes, preaching appointments at the home church and hospital, visiting the sick and praying with

them, and the distributing of tracts and monthly periodicals. The Bible school completed its first year in the publication of a monthly leaflet, containing weekly sermon material for the African pastors and evangelists.

November 5 was the day of our graduation exercises. There were five graduates: two from the Vernacular, one from the Advanced Theological course, and two from the English Intermediate Bible course. Umfundisi Philemon M. Kumalo, at present studying at Messiah College, was graduated *in absentia*.

—Titus and Eva Books (from a letter)

### I-W Worker in Africa Engaged

Mr. and Mrs. Clarence Albin, New Providence, Pa., announce the engagement of their daughter Joan to Mr. Cornelius Musser, son of Mr. and Mrs. Cornelius H. Musser, Lancaster, Pa. Mr. Musser, from the Manor congregation, is presently in Africa in I-W service.

### Do You Know That

—the Nguboyenja Church in Bulawayo was dedicated in August—the second B. in C. church in Bulawayo?

—the new church at Livingstone was dedicated on November 12?

—a new church is being erected at Zalikwe in the Lupani area and one at Nono in the Mzola area?

—God is helping the church in Rhodesia to fulfil the vision granted to WMPC-ers and their supporters?

—the new secondary school at Nahumba Mission near Choma is to be ready, if possible, to open its doors to the first class of sixty students by August, 1962? The Pilgrim Holiness Mission Society is joining us in this enterprise. Anna Kettering, now home on furlough, is to serve on this staff.

—Carl and Marilyn Wolgemuth, with daughter Carolyn Joy, are planning to be in Mexico for the February-May session of Jungle Camp? They can be contacted through Wycliffe Bible Translators, Box 1960, Santa Ana, California.

—we give thanks for God's "working salvation in the midst of the earth" [Psalm 74:12] through all these means and people.

# PROGRAM THE MENNONITE WORLD CONFERENCE

(Seventh)

August 1-7, 1962

Kitchener, Ontario, Canada

Theme: *The Lordship of Christ*

Wednesday, August 1

10:00-11:30

Delegate Meeting

2:00-3:15

Conference Opening:

*Harold S. Bender, chairman*

*Hendrik W. Meihuizen, co-chairman*

Keynote Address: Who is the Lord?

*Harold S. Bender*

Greetings

3:30-5:15

## SECTIONAL MEETINGS

Women—Theme: Women Serve under the Lordship of Christ

Christ, the Lord of my Life—

*Winifred Waltner*

The Home under the Lordship of Christ—

*Helen Alderfer*

Men—Theme: The Role of the Laity in the Life of the Church

A Theology of the Laity—*Nelson Kauffman*

Mennonite Disaster Service—*John Diller*

Young People—Introducing Mennonite Youth

from around the World—*Milton Harder*

Youth Work Around the World—

*Oskar Wedel, chairman*

This One Thing I Do—*Peter Fast*

Evangelism—

The Scriptural Basis of Evangelism—

*Elmer Martens*

Evangelism in the Anabaptist-Mennonite

Tradition—*Henry Poettcker*

Historical-Sociological—

Grace in Anabaptist Theology—

*John C. Wenger*

Mennonites and Contemporary Cultural

Change—*Leland Harder*

7:30-9:00

Choir: *The Canadian Mennonite Bible College Choir*

Reports: Africa

Congo—*A Congolese Couple*

East Africa—*Chester Wenger*

Address: The Great Commandment I: Thou Shalt Love the Lord Thy God—

*Myron Augsburg*

Devotions: *William Schmidt*

Thursday, August 2

Chairman of the Day: *Erland Waltner*

9:00-9:45

Bible Study: Colossians

English I—*Howard Charles*

English II—*Vernon Neufeld*

English III—*C. F. Plett*

German I—*Hans Rufenacht*

German II—*David Ewert*

Young People—*Jacob T. Friesen*

10:00-10:45

Theme I: Jesus Christ: Lord of the Church in its Proclamation—*J. A. Oosterbaan*

11:00-12:00

Discussion Groups: Delegates only

Open Meeting:

The Role of the Laity in the Life of the Church—*L. Winfield Fretz*

The Church as a Brotherhood—

*Wesley Prieb*

2:00-3:15

Sub-Theme I—The Meaning of Conversion—

*J. B. Toews*

Coreferents: *I. I. Friesen, Kurt Lichdi, Andre Goll*

3:30-5:15

## SECTIONAL MEETINGS

Women—Theme: Women Serve under the Lordship of Christ

A. In Women's Organizations—

*Dorothea Dyck, chairman*

B. Through Fulltime and Professional Service—*Mrs. Elmer Martens*

C. In Congregational and Church

Boards—*Esther Wiens*

Men—Theme: The Role of Men in the Life of the Church Organized Men's Work, its

Place, Purpose, and Justification—

*Menno Schrag*

Men's Work in Relation to the Spiritual

Testimony in the Community—

*Tilman Smith*

Young People—

The Christian Student in the Scientific

Age—*Albert Meyer*

Mennonite University Students and the

Church—*Henry H. Epp*

Evangelism—

The Local Congregation as an Evangelistic

Agency—*Reuben Short*

Methods of Evangelism in a Changing

World—*Paul Miller*

Historical-Sociological

The Immigration of Mennonites from Russia since 1872 and its Significance for our Brotherhood—*Cornelius Krahn*

The Role of Tradition in Mennonite Life—

*Harold S. Bender*

Report on Mennonite History Studies —

*Irvin B. Horst*

Report on Mennonite Sociological Studies—

*J. Howard Kauffman*

7:30-9:00

Choir: *The Mennonite Brethren Bible College Choir*

Report: Mennonites in Russia—*Peter J. Dyck*

Address: The Great Commandment II: And Thy Neighbor as Thyself—*Nelson Litwiller*

Devotions: *B. W. Sawatzky*

Friday, August 3

Chairman of the Day: *S. M. A. Daalder*

9:00-9:45

Bible Study: Colossians

English I—*Howard Charles*

English II—*Vernon Neufeld*

English III—*C. F. Plett*

German I—*Hans Rufenacht*

German II—*David Ewert*

Young People—*Jacob T. Friesen*

10:00-10:45

Theme II: Jesus Christ: Lord over the Life of the Believer—*Adolf Schnebele*

11:00-12:00

Discussion Groups: Delegates only

Open Meetings: The Challenge of Christian

Stewardship—*Milo Kauffman*

2:00-3:15

Sub-Theme II: Jesus Christ: Lord of the Life of the Church—*H. W. Meihuizen*

Coreferents: *Heinold Fast, David P. Neufeld, Peter Wiebe, Wm. T. Snyder*

3:30-5:15

## SECTIONAL MEETINGS

Missions—Theme: Inter-church Relations

The Value of Unity in Christian Witness—

*Orlando Waltner*

Principles to Observe in Inter-church

Relations—*Arthur M. Climenhaga*

Peace—

The Lordship of Christ in the Power

Struggle—*John Howard Yoder*

The Peace Witness and the Gospel—

*Robert Kreider*

Literature—Theme: The Place of Literature in the Life and Work of the Church

What Are We Doing?

Japan—*Carl Beck*

Indonesia—*Herman Tan*

Africa—*Vernon Sprunger*

Germany—*Gerhard Hein*

France—*Andre Goll*

Agape Verlag—*Gerhard Reimer*

Holland—*N. v.d. Zijpp*

Canada—*Frank Epp*

U.S.A.—*Jesse Lady*

*Orlando Harms*

*Ben Cutrell*

*Walter Unrau*

Evangelism—

Evaluation of Radio Evangelism—

*B. Charles Hostetter*

Evaluation of Mass Evangelism—

*George R. Brunk*

Evaluation of Personal Evangelism—

*J. H. Quiring*

Christian Education—Theme: The Philosophy

and Program of Christian Education

Our Philosophy of Christian Education—

*John R. Mumaw*

The Congregation's Program of Christian

Nurture—*Aaron Epp*

7:30-9:00

Choir: *The Mennonite Hour Chorus*

Reports: Paraguay—*Peter Wiens*

Argentina—*A. D. Darino*

Address: The Call to Bear-Witness—

*J. A. Toews*

Devotions: *J. B. Martin*

Saturday, August 4

Chairman of the Day: *P. J. Malagar*

9:00-9:45

Bible Study: Colossians

English I—*Howard Charles*

English II—*Vernon Neufeld*

English III—*C. F. Plett*

German I—*Peter Wiens*

German II—*David Ewert*

Young People—*Jacob T. Friesen*

10:00-10:45

Theme III: Jesus Christ: Lord of the Church in its Mission—*B. J. Braun*

11:00-12:00

Discussion Groups: Delegates only

Open Meeting: Our Service Program in the Light of the Gospel—*Henry Ginder*

2:00-3:15

Sub-Theme III: What Does It Mean to make Disciples?—*Carl F. Brusewitz*

Coreferents: *Jacob J. Enz, Pierre Pelsy,*

*Harry Wenger, Rudolf v. Beckerath*

3:30-5:15

Tours

3:30-5:00

Program of Music

Cantata—*Bethel College*

Cantata—*Goshen College*

Choir—*Bluffton College*

*Winnipeg Mennonite Orchestra*

7:30-9:00

Choir: *Winnipeg All-Mennonite Choir*

Reports: Brazil—*D. Koop*

Uruguay—*E. Regehr*

Address: The Call to Service—

*Andrew R. Shelly*

Devotions: *Edward Gilmore*

Sunday, August 5

Chairman of the Day: *S. Djodihardjo*

10:00

Choir: *Ontario All-Mennonite Chorus*

German Message—*Hans Rufenacht*

English Message—*Waldo Hiebert*

2:00

Choir: *Berne Mennonite Men's Chorus*

The Claims of Christ Upon Youth—

*Harold Bauman*

Testimonies of Young People Around the

World

Youth in the Work of the Church—

*Marvin Hein*

(Continued on page eleven)



# In Times Like These

Clara F. Wingert

IT'S AMAZING how fast developments take place in the world, in the church, and in the home. Many of these developments have proved to be a great blessing. Yet to some, these same things have brought much sorrow.

Automobiles, trains, and airplanes have caused sudden destruction to many a life and home, yet we who remain would not want to live here without them.

The world population is increasing at a fast pace. And yet new things are being developed which could soon or later destroy population or our freedom at a faster pace.

"In the world ye shall have tribulation," Jesus said, "but be of good cheer; I have overcome the world."

We are now being urged to build fallout shelters. But we need to first be sheltered by the blood of Jesus Christ, for it alone can save our souls from eternal destruction.

Many people are living in fear today, of what may be tomorrow. They are fearful of a nuclear war that will kill or ruin the body, and do not realize what the Bible says about this.

"Fear not them which kill the body," Jesus said, "but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Oh, that our nation would fear sin, more than they fear enemies. Perhaps a good place for this to start, is in our churches and homes.

It is more important that we are ready for Christ's return than for a nuclear war or anything else.

One night, four weeks before Christmas in our town, thousands of adults and children were standing, awaiting the arrival of an earthly man as we drove through the square to attend a revival service. They had made a lot of effort to get ready for his arrival. But I had to wonder how many of these people made any preparation for Christ to come.

"Our nation will soon be more heathen than other nations," the evangelist said that night after seeing the same multitudes we had seen.

That night Santa was heralded by bands, drums and bugle corps, floats and marching organizations. We heard them coming. Then I thought, some day we will all hear the trumpet of God heralding Christ's coming. But how many will be ready to meet Him in the twinkling of an eye?

On that day there will be a large number of organizations marching up those streets of gold. It is time every one prepares for this event.

You may think the coming of the Lord is far away. But for some it may be closer than for others.

Little did one of the members of my Sunday school class think one Sunday as he sat in the church pew, that he would leave this earth in less than two weeks. But that's what happened several days after he took a stroke.

Yes, illness and death also develop fast in the world, in the church and in the home. When our soul leaves this earth, it will be the fastest trip anyone ever took!

We have heard much about rockets and satellites in the last few years. Even the children seem thrilled to hear of their launchings!

One Sunday in a class of second-graders, the teacher told a Bible story about the Israelites. At the close of the lesson she asked the children a few questions.

"What were the people called we learned about today?" was one question she asked.

"Satellites," answered a bright seven-year-old boy.

Of course the teacher corrected him.

In times like these, if children are old enough to know the names of the world's developments, they are old enough to know the scriptures.

God help America, that we might get back to God and the Bible.

## Adult Son Lives With Folks, Insists on Independence

*Dr. Kenneth Hoover of Messiah College clipped the following from the Harrisburg Evening News, March 28, 1961, for use in the Evangelical Visitor. Necessary permissions have been secured from the General Features Corporation, New York, N. Y.*

*Carl P.—It's none of their business where I go and when I'll be back.*

*Mrs. E. P.—His father and I can't relax until we know where our children are.*

*Carl P.—I'm over 21 and although I'm still living at home with my parents, I'd like to have some of the privacy, respect and independence I'd have if I were living alone. But if my parents continue insisting that I "report to headquarters" at every move, I'll have to leave.*

What makes it difficult for me is my sister's easy compliance with their requests to know-all, see-all. But she's 21 and a girl and maybe she likes being babied.

To me, my parents' cross-examinations are annoying and humiliating. I'd like to remain under their roof for a few years yet, not only to help out financially, but also because I'm genuinely fond of them. But they must stop treating me like a little boy.

If I were in the army, or on a trip, they wouldn't worry about what time I get to bed each night, would they?

*Mrs. E. P.—All we ask Carl is where he's going, or where he can be reached if we need him. We tell him the same, whenever we leave the house, it seems the natural thing to do. But now when I ask, "How long will you be gone?" he flares up at me and answers, "Until I get back."*

"It's not that I'm snooping or prying. It's just that while we're all under the same roof, we can't help counting noses and keeping track of who's in, who's out, and who's where. We hear a key in the door at 2 or 3 o'clock in the morning, we like to make sure it's Elinor or Carl and not a third-story man."

Suppose I really needed Carl for an emergency? I'd like some idea of how to reach him. He's mistaken about the army. I wouldn't worry about his whereabouts at all because I could always ask his sergeant.

*The Council:* Writhing under the ties that bind, Carl is confusing affectionate interest with parental prying. For an opposite viewpoint, he might canvass the park benches, depot waiting rooms, and furnished flats. Here he'd find the lonely and the lost who'd give a year of their lives if only somebody cared, if only somebody had any interest in whether they were dead or alive.

Independence is a two-sided coin. It's fine to stand alone, free and strong. As Carl would have it, he doesn't need his family and they don't need him. But Carl doesn't mean that literally. He wants to hang around, on his own terms. He wants to enjoy and absorb the warmth of family, and be a completely cold potato in return. That's his selfish definition of independence, and it doesn't appear in any dictionary. It's found more often in the annals of family misery.

It's a nice cozy feeling for Carl to know he can reach his folks at any old time, if he wishes. And even cozier (although completely selfish) to feel he's completely out of their reach.

No, he'd better be consistent. Either 100 per cent independent (and there's really no such thing this side of the

grave!) or admittedly a member of a family household where absent parties are missed, and homecomings are hailed.

How about settling for being 90 per cent independent and 10 per cent human?

## Home

Concerning Home, Henry Van Dyke has written some lovely lines:

*"I read within a poet's book  
A word that starred the page:  
'Stone walls do not a prison make  
Nor iron bars a cage.'  
Yes, that is true, and something more  
You'll find where e're you roam:  
That marble floors and gilded walls  
Can never make a home;  
But every home where love abides,  
And friendship is a guest,  
Is surely home, and home, sweet home,  
For there the heart can rest."*

## It Seems to Me

Norman A. Wingert

"Day unto day uttereth speech . . ."  
(Psalm 19:2)  
What does "day unto day" say?

It seems to me that "day unto day" speaks of *mercy*. Day before yesterday I was willfully bad, yesterday simply unaware, but today I have another chance. One who reaches the age of fifty-five has had twenty thousand chances. Oh, the longsufferingness of God!

Now multiply this figure by the 490 times Jesus said God forgives each day (certainly, if man should, God does!), and one reaches the astounding total of ten million pardons, ten million new chances!

Hear, wilful creature, and understand, inconsiderate man; the voice of "day unto day" is loud and clear. It speaks of love, of patience, of *grace*. To hear it with the heart makes one immeasurably grateful, genuinely contrite, and fills with zeal to seize the opportunities.

It seems to me those who would hear the voice of "day unto day" most clearly are the men and women of the lost world who didn't hear the day to day call of mercy in this.

490

So deep  
run shame and gratitude  
at being forgiven  
the four hundred ninetieth time,  
I cut off at long last  
the offending member  
and stop sinning.

## Mennonite World Conference Program

(Continued from page nine)

7:30-9:00  
Choir: *Ontario All-Mennonite Chorus*  
Report: PAX  
Address: Our World Wide Relief Ministry—  
*C. N. Hostetter, Jr.*  
Devotions: *J. J. Thiessen*

### Monday, August 6

Chairman of the Day: *E. J. Swalm*  
8:00-9:00  
Delegate Meeting  
9:00-9:45  
Bible Study: Colossians  
English I—*Howard Charles*  
English II—*Vernon Neufeld*  
English III—*C. F. Plett*  
German I—*Peter Wiens*  
German II—*David Ewert*  
Young People—*Jacob T. Friesen*  
10:00-10:45  
Theme IV: Jesus Christ: The Light of the World—*Paul Miner*  
11:00-12:00  
Discussion Groups: Delegates only  
Open Meeting: Wherein Does the Mennonite Brotherhood Need Strengthening?—  
*Paul Erb*  
The Sources of Church Renewal—  
*Waldo Harder*  
2:00-3:15  
Sub-Theme IV: In the World but not of the World—*John R. Dick*  
Coreferents: *Paul Showalter, Dan E. Friesen, N. v.d.Zijpp*

### SECTIONAL MEETINGS

*Missions*—Theme: The Rising Non-Western World  
The Place of Literature in our World Wide Outreach (with Literature Section) —  
*A. J. Metzler, chairman*  
Symposium—Theme: The Church in the New Nations—  
*J. D. Graber, chairman*  
*S. F. Pannabecker*  
*S. Djodihardjo*  
*P. J. Malagar*

### Peace—

The Christian and the Race Question—  
*Vincent Harding*  
Our Peace Witness in Africa and the Far East—*Paul Peachey*

### Literature—

(With Mission Section)—  
*A. J. Metzler, chairman*  
Literature for Christian Nurture: Survey of Mennonite Materials available for the Christian Education Program of the Congregation—(with Christian Education)

a. Children; b. Youth; c. Adults;  
d. Audio-Visual Aids—*Paul Lederach*

### Theological—

Theme: The Doctrine of the Church  
The Nature of the Church—  
*William Klassen*  
The Church and the World—*H. Bremer*  
Christian Education—  
Theme: Curriculum and Literature for Christian Education  
Principles of Curriculum Building—  
*William Claassen*  
(With Literature Section)—  
*Paul Lederach*

7:30-9:00  
Choir: *Ontario All-Mennonite Chorus*  
Reports: Indonesia—*Herman Tan*  
India—*P. J. Malagar*

Address: The Prince of Peace—*Archie Penner*  
Devotions: *Wilfred Ulrich*

### Tuesday, August 7

Chairman of the Day: *J. B. Toews*  
9:00-9:45  
Communion Service  
10:00-10:45  
Theme V: Jesus Christ: The Lord of History—*C. J. Dyck*  
11:00-12:00  
Christianity and Communism—*Frits Kuiper*  
The Christian Attitude in the East-West Struggle—*John Lapp, David Schroeder, C. N. Hostetter, Jr.*  
2:00-3:15  
Higher Education and the Mennonite Church: Its Role, Problems, and its Future—*L. L. Ramseyer, chairman*  
A. Colleges—Canada—*J. A. Toews* (20 min.)  
U. S. A.—*Carl Kreider* (20 min.)  
B. Seminaries—*Erland Waltner* (30 min.)  
3:30-5:15  
SECTIONAL MEETINGS  
*Missions*—Theme: Partnership in Missions  
Symposium: Challenging the Younger Churches to Evangelism—*Jan Matthijsson, Carl Beck, James Bertsche*  
The Missionary in a Changed Role—  
*Paul Kraybill, Vernon Sprunger*  
The Future of Missions in a Changing World—*John Mosemann*  
*Peace*—  
Youth Service and the Peace Witness—  
*Edgar Metzler*  
World Wide Report on Military Draft and Conscientious Objectors—  
*Guy F. Hershberger*  
The Christian and Nuclear Warfare—  
*Ed. G. Kaufman*  
*Literature*—  
What is Publishing?—*H. F. Klassen*  
Possibilities of Cooperative Publishing—  
*Ellrose Zook*  
Financing Publishing—*J. N. Hostetter*  
*Theological*—  
The Relationship of Mennonites to other Christian Groups—*Millard Lind*  
The Relation of Theology to Psychology—  
*Paul Barkman*  
Developments in Mennonite Theological Studies—*David Schroeder*  
*Christian Education*—  
Theme: Bringing Every Man to Maturity in Christ  
Bringing Youth to Maturity in Christ—  
*John Zercher*  
Bringing Adults to Maturity in Christ—  
*R. M. Baerg*  
7:30-9:00  
Choir: *The Messiah College Choir*  
Report: Japan—*Verney Unruh*  
Closing Address: *Peter J. Dyck*

## Do You Want a Better Preacher?

(Continued from page five)

are usually the ones who cause the church all kinds of trouble. If they don't care enough for it to be on time, they usually don't care enough to attend faithfully and give faithfully. They usually don't care for church enough to give up their sins. They weaken their character.

Yes, some of these simple things, not so simple to do, just help a preacher a lot! Let us try!

—Selected by John Rosenberry



# The Parable of Ten Church Members

Kenneth Loewen

THERE WERE ten church members who went forth to meet the Lord, and five of them were wise and five were foolish. The five wise church members prepared themselves for the Lord's coming and the five foolish ones did not.

One day a rumor went around that the Lord was coming soon. Everyone should prepare himself for that day.

"Our city is having a celebration this summer," reported one of the foolish members, "I am on the planning committee and that will take most of my spare time. It would be a poor testimony for the church if I shirk my civic responsibilities. I may have to let some of my church duties go during that time, but we will have the church represented by a big float in the parade."

"I am leaving tomorrow on a long fishing trip" commented a second foolish member. "Several of us have been planning this trip for a long time. I would hate to back out now; and after all, a fellow does need to get away sometimes."

"You know how slow business has been in the last few months," stated the third foolish member. "I am planning a big sale to help things start moving. This will take most of my time till things get going again. If the sale goes well, I may make a contribution to the mission project."

"My family is planning a picnic," spoke up a fourth foolish church member. "I have been gone from home so much lately and I do need to spend more time at home with my family. We plan to buy a new color TV set, so the children will stay at home and have something to do together. I simply do not have time to make a special effort in church. Our whole family does go regularly every Sunday."

"I have been working hard," contributed the fifth foolish church member. "My company is giving me a special expense-paid trip for my vacation, starting next week. Until I get back I won't be able to do anything. When I get my work organized after my vacation, I will try to do something."

The wise church members reacted very differently to the news that the Lord was coming soon.

One of them went up to the chairman of the mission project the church was carrying on.



"I would like to spend more of my time working on our project," he said. "The one hour per week that I have been giving isn't enough. This week I would like to give three or four extra hours. I may have to skip a meeting of my club, but this is more necessary."

As a result of his efforts one young man who had been causing the community much concern learned to know the Lord and became a member of the church.

"Let's arrange to spend several hours together each week in special prayer for missions," invited another of the wise church members to several of his friends. "We should also include our church-supported schools and institutions. I have been reading of the difficulties that some of these have been facing. Maybe we can help by our prayers."

"I can take my car on that trip to the church convention you asked about," said a third one of the wise members to the pastor. "My business is now at a rather slow season and I think that it will make very little difference. My employees can handle anything that will come up. I think that the conference will be an inspiration. I hope that some of the young people will find it possible to go too."

A fourth of the wise church members went home and spoke to his wife. "We must spend more time praying for and with our children. We should be more careful in arranging our family devotions for our children, so that they will also learn the true meaning of being

Christians. They should be ready when the Lord comes."

"I need to spend more time preparing my lessons for my Sunday School class," thought the fifth wise church member to himself. "I must spend more time in prayer for the class and the young people who come. Some of them do not know the Lord and many are such immature Christians. They do need more help, so they will be prepared to find what the Lord's will is for them in their lives."

Then one day the Lord did come. He found five wise church members prepared and waiting. The tasks He had assigned them were done and they went with Him.

The next Sunday the five foolish church members went to church and found that the Lord had come. Then they said to Him, "Let us go with You too."

The Lord answered them, "I do not know you."

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

—Christian Leader

## CHURCH NEWS

### BULLETIN-BITS

The Canadian Conference met in a special session January 13, 1962 at the Rosebank Church. This session was called to consider the purchase of a site to be developed as a Youth Camp.

Bishop Alvin C. Burkholder reports a good attendance at the first business meeting of the new congregation at Colorado Springs, Colorado. Cyrus Landis was elected as steward.

Salem, Oregon reports an outstanding two-weeks revival with an average nightly attendance of 95. There were 37 seekers with five candidates for baptism.

Highland, Ohio received five new members into the church Sunday, December 17.

Mr. and Mrs. Homer Hoffman of Abilene, Kansas celebrated their golden wedding anniversary, December 28.

A watch-night service for the Kansas churches was held at Abilene. Special music, vocal, and instrumental, a film, a Bible quiz, and personal testimonies were featured in the program. Cecil Plank gave a short meditation.

Earl D. Brechbill has consented to serve the Montgomery congregation, Pa. as pastor until Conference time, supplying the vacancy created by the death of J. Lester Myers.

Glenn Gayman was chosen as a new deacon for the Chambersburg congregation Sunday, December 10.

Hummelstown, Palmyra and Shenks congregations united for a candle-light, watch-night service at Hummelstown, Pa. The film "The Family that Changed the World" was shown with the celebration of Holy Communion at the midnight hour.

Arthur and Phyllis Pye and family, on short furlough from India, were guests of the Sherks-ton congregation, Ontario, Sunday, January 14.

West Charleston, Ohio hopes to break ground for a new church May 13. \$2,725.00

is needed to reach a goal of \$14,000.00 in the building fund by the time of breaking ground.

Dr. Robert Worman gave a farewell message at Souderton, Pa., Sunday morning, January 14. This is the home congregation of the Worman family.

Alice Albright, after serving 34 years at the Chicago Mission, returned to Oklahoma to care for her widowed mother.

The Chicago Mission, Illinois, reports a Crusader attendance of 60 on each of two recent Sunday evenings.

#### REVIVAL MEETINGS

C. Ray Heisey at Martinsburg, Pa., January 14-28; Rupert Turman at Manor, Pa., January 17-28; Lane Hostetter, month of January at Rosebank and Abilene churches, Kansas; Eugene Heidler at Shanesville, Ohio, January 21-February 4; Ray Brubaker at Five Forks, Pa., January 6-14; Daniel Hoover at Cedar Springs, Pa., February 11-25; Roy Sider at Refton, Pa., January 2-14; Walter Winger at Dearborn, Michigan, February 19-March 4; Arthur Climenhaga at Mt. Rock, Pa., January 17-28; Glenn Diller at Pasadena, California, February 4-11; C. N. Hostetter, Jr., at Cross Roads, Pa., January 28-February 11; Henry Ginder at Highland, Ohio, February 11-25; John Hostetter at Orlando, Florida, February 22-March 4.

#### TORONTO, ONTARIO REPORTS ON FOURTH QUARTER

The highlight of this quarter's activities was a phone call from Dr. Stewart Boehmer of the Robert McKlintock Construction Co. This Christian business man informed us that we had been selected as the evangelical church to receive a free lot in a new subdivision. Tentative plans are to relocate in this new subdivision, beginning to build in 1962.

Toronto was host to the Ontario Inter-denominational Sunday School Convention, November 2-4. Sessions were held on the Canadian National Exhibition grounds with over 3,000 registrations. The Brethren in Christ Church was fourth in the number of registrations. One hundred fifty attended a Brethren in Christ fellowship. A dinner was served by the Toronto Church, the proceeds from which were used for drapes to divide our present Sunday school classrooms.

Walter Winger, pastor of the church at Port Colbourne, served as our evangelist, October 15 to 22. A Bible Conference was held the last Sunday with the evangelist and Orville Bell, pastor of O'Connor Hills United Missionary Church of Toronto, as another guest speaker. We gained ten new scholars during the Forward campaign in October.

Our church was crowded with parents and interested friends to attend the Christmas program. A candle-light procession by the choir girls started the evening program. The theme "Home for Christmas" was presented as the program of the evening.

We pray that many souls may be garnered in before our Lord returns.

*Beulah Shoup*

#### FROGMORE, ONTARIO

Andrew McNiven served as evangelist for special services. His wife and family were with us a few days. They contributed much to these special services by their singing. We appreciate those who sought the Lord.

Harry Burkholder spoke to us one evening. His particular emphasis was missions and extension work. Our Ladies' Sewing Circle is active, working in relief. Numbers of our youth went carolling at Christmas time.

*Blake Weaver*

#### MARCH TO SUNDAY SCHOOL

*Christian Life* magazine is joining with the National Sunday School Association to emphasize the month of March as "March to Sunday School in March." Recently the Brethren in Christ Commission on Sunday School voted to support this program. The Commission encourages all Sunday Schools of the Brotherhood to join "March to Sunday School in March."



Mr. and Mrs. David Hoover celebrate 50 years.

#### DAVID HOOVERS CELEBRATE FIFTIETH WEDDING ANNIVERSARY

At an open house celebration held at the Sunflower Hotel, Abilene, Kansas, on Sunday, December 31, 1961, the family and friends of Mr. and Mrs. David Hoover entertained 187 guests, celebrating the Hoover's fiftieth wedding anniversary.

Married December 28, 1911 by the bride's father, the late Rev. William Page, a prominent figure in the early life of the Brethren in Christ Church in Kansas, the Hoovers have made Abilene and its environs their life-long residence. They attended the Bethel Church until ten years ago when, after retiring and moving to Abilene, they transferred to the Abilene Church.

Eight of their nine children are living; eighteen grandchildren and two great-grandchildren complete their family.

Mrs. Hoover's testimony is, "I think the Lord has been good to us."

#### CARLAND, MICHIGAN

Rev. Earl Sider and wife from Nanticoke, Ontario, were with us in a revival effort, October 22-November 1. This proved to be a time of spiritual blessing for the believers.

Representing World Gospel Missions, Mrs. Mary Gaylord and Ella Ruth Pratt conducted a service for us, November 16. Having taught at Beirut, Lebanon, and recently completed a World Tour, Mrs. Gaylord showed pictures and presented a challenging message in the interest of missions.

The Messiah College Gospel team presented a program using as their theme "Winning Souls to Christ." Rev. Ralph Palmer and family from Merrill were with us for our fall lovefeast occasion.

Using as their theme "The Three Calls," a group from the Mennonite Church near Ithaca, Michigan, presented a splendid program. Our Junior and Senior Choirs presented a Christmas program in the form of a candle-light service depicting Jesus as the Light of the world.

#### SPRING HOPE, PA.

Mission work in Africa was represented to our congregation by Eva Mae Melhorn and Ruth Hock. The Women's Christian Temperance Union of Fishertown had Fannie Longe-

necker as guest speaker the evening of October 13.

Our Christ's Crusaders gave an interesting program on "Leaves." The church was beautifully decorated with colored leaves and ferns which added to the spoken word. They also presented a program at the County Home in Bedford, Pa. The pastor assisted in this program. They presented a bushel of apples to the home.

Mrs. Jesse Oldham taught a class on "Evangelism in Your Local Church." There was good interest in the study periods and a challenge received which we trust will be carried out in the fear of the Lord. In our annual Christmas program the Crusaders presented the drama "Christmas in the Cobbler's Shop." The program was interesting, effective and well attended. The offering received was divided between the church's two orphanages, Messiah Children's Home and Mt. Carmel Home.

A New Year's sermon by the pastor, based on Philippians 3:13-14, was a real challenge to forget the past and accept God's New Year's gift, "The New Heart" (Ezek. 36:26).

*P. H. O.*

#### BOYLE, ONTARIO

Arthur Brubaker from Mt. Joy, Pa., started revival services with us November 26. We appreciated the heart-searching messages, and we praise the Lord for the good accomplished and the truth received. At our lovefeast service on November 25 Brother Brubaker was assisted by Henry Ginder and Luke Keefer in the ministry of the Word.

Brother Armstrong of the Church of the Nazarene has been filling the pulpit in the absence of our pastor. He served us in October when our pastor was engaged in revival services at Silverdale, Pa., and also brought the Christmas message on December 24. Mrs. Armstrong presented the gospel in song. Our young people went Christmas carolling after the evening service.

We appreciated Rev. Philemon Kumalo and the message he brought to us December 28. We moved into 1962 with faith and trust and confidence in a great God.

*Gladys Beamer*

#### ROSEBANK, ONTARIO

About 25 Christ's Crusader presidents of Ontario met the evening of October 28 at the home of Mr. and Mrs. Wayne Scheidel at Puslinch. A delicious turkey dinner was served in the basement of this new home. Glowing coals from the fireplace, corn stalks, owls, and pumpkins added to the Autumn atmosphere. All enjoyed the dinner and participated in a discussion of plans for the year 1962.

Wilbur Benner, Chambersburg, Pa., held revival meetings October 29-November 12. Many received help in these meetings. While our pastor, James Sider was absent conducting revival services, Sidney Shantz, a minister from New Dundee, Ontario, filled the pulpit. Basil Long was with us for one service.

December 19 Rev. Philemon Kumalo brought a message from Africa and spoke of the work there. Bishop E. J. Swalm was present for our Annual Council, December 28.

*Joyce Cober*

#### SHEBOYGAN, WISCONSIN

Tyrus and Alice Cobb write as follows: "We want to say our thanks for all who had a part in providing funds for a sign for the church in Sheboygan. We make special mention of the directors of the Youth Camp, workers, young people and others who gave of their time and means. We appreciate the interest shown in the work here."





MCC workers in Belize, B. H., repairing the homes destroyed in Hurricane Hattie.

#### FALLS VIEW, ONTARIO

Ralph Wenger, pastor of the Five Forks congregation in Pennsylvania served as evangelist during our revival October 22 to November 5. His Bible-centered messages were a great blessing to our congregation. His ministries in informal discussion and counselling will not soon be forgotten.

The last night of the meetings the presence of the Spirit was manifested in a very real way. Several of our teen agers, two young mothers, and a father accepted Christ. Several children had responded on Decision Day. We thank the Lord for these spiritual victories and wish Brother Wenger a continuation of the Lord's blessing.

The Adult Choir presented Peterson's Cantata "A Night of Miracles" Sunday evening, December 17.

#### CARLISLE, PA.

Monday evening, January 8, the executive committee of the Christian Service Brigade and the Men's Fellowship Committee of the Brethren in Christ Church, jointly sponsored a ham dinner which they prepared and served to about 90 men and boys of the church.

Rev. Robert Draper of Levittown, Pa., and mid-eastern representative of the Brigade spoke for the national office, representing their concerns and offerings to the local church.

R. H. Wenger spoke on "What's In A Name?" The Barbershop Quartet with their faculty advisor sang fun and folk songs concluding with "Beautiful Saviour."

Chief Ranger Kenneth Graham of the Stockade read a letter from the Steering Committee of the Joseph O. Lehman Retreat. Roy Lehman presented prizes to the four top salesmen in their recent candy sales. Captain Glen Peterson introduced his boys who are serving in executive positions of the battalion: Ser. Ronald Jumper, Corps. Larry Lehman and Jeffrey Geiman.

Rev. Paul L. Snyder served as master of ceremonies for the evening and Eber Lehman shared as sponsoring committee.

#### COLYER, PA.

We had 74 present on Rally Day, October 1. We appreciate the goodly number of boys and girls who are attending Sunday school. This same evening Howard Landis who spent

a term in relief work in Greece showed pictures in a Crusader meeting.

Hess Brubaker served as evangelist for our revival services, October 29 to November 11. There was a consciousness of the Spirit at work as the messages were presented with simplicity and clarity.

Our bishop, Charlie B. Byers worshipped with us Sunday morning November 26. As a congregation we were happy to share with him of our offering in kind and the abundance of our harvest.

Missions were represented to our congregation by Ruth Hock, and Eva Mae Melhorn. They challenged our thinking as we learned of the work in Africa. Missions were also represented to us by Helen Voronoff, a lady associated with the Slavic Gospel Association, presently working with Slavic Broadcasts on HCJB in Quito, Ecuador. This was a new field to us and proved very interesting and inspiring.

We gave a sacrificial offering to missions on Christmas Sunday totalling \$165.33. It was divided between Home and World Missions. The play "Home for Christmas" was given by the Christ's Crusader group.

*Beulah Heisey*

### *Births*

ALBRECHT—Phyllis Joy, born to Mr. and Mrs. Donald Albrecht, October 8, 1961, Rosebank congregation, Ontario.

COBER—Kenneth Edward, born to Mr. and Mrs. Glen Cober, December 16, 1961, Rosebank congregation, Ontario.

COBER—Gerald Donald, born to Mr. and Mrs. Donald Cober, December 31, 1961, Rosebank congregation, Ontario.

WOLGEMUTH—Gordon Ray Wolgemuth, born to Ernest and Verna Wolgemuth, December 30, 1961, Cross Roads congregation, Pa.

### *Weddings*

ALBRECHT-SCHELL — Miss Carol Schell, daughter of Mr. and Mrs. Carl Schell of Kitchener, Ontario, and Edward John Albrecht, son of Mr. and Mrs. Menno Albrecht of Petersburg, Ontario, were united in mar-

riage, September 23, 1961, in the Lutheran Church, Petersburg, Ontario.

GREGG-MILLER—In the Church of the Re-cessional, Forest Lawn, Glendale, California, Miss Esther Arlene Miller of Pasadena, California, daughter of Rev. and Mrs. Henry S. Miller of Salona, Pa., became the bride of William S. Gregg, son of Mr. and Mrs. Edwin H. Gregg, Yucaipa, California, December 29, 1961. The bride was given in marriage by her father, and the officiating clergyman was the Rev. Raymond C. Ortland of the Lake Avenue Congregational Church in Pasadena, pastor of the groom.

FARMWALD-FREED — Miss Kathleen Ann Freed, daughter of Mr. and Mrs. Donald Freed of Nappanee, Indiana, and Royce Alvin Farmwald of Nappanee were united in marriage December 16, 1961, in The Village Church. The ceremony was performed by the pastor of the bride, Rev. Warren Sherman with Rev. Richard Yoder assisting.

SMITH-STERN—Miss Miriam Stern, Martinsburg, Pa., and Glenn Smith, Shippensburg, Pa., were united in marriage in the Brethren in Christ Church, Martinsburg, Pa., October 26, 1961. Rev. Graybill Brubaker performed the ceremony.

### *Obituaries*



John Byers

BYERS—John A. Byers, born November 11, 1901, at Clay Hill, Pa., passed away at the Chambersburg Hospital, December 20, 1961. He died very unexpectedly in the operating room while undergoing surgery.

Brother Byers was ordained to the ministry August 19, 1934, in what was then the New Guilford District. For more than twenty-five years he served as pastor of the Antrim Church. From a church that was practically closed, the work has grown to an average attendance of around 200. His sincere, warm-hearted, friendly disposition combined with a consecrated, deeply-spiritual devotion to God and others made him an exceptional pastor.

In 1945 he was appointed to the Board of Managers of the Messiah Home at Harrisburg, Pa. During this entire time he served as secretary, attending a Board session just one week prior to the day of his funeral. In 1957 he was asked to serve on the Board of Directors of Brook Lane Farm. He was serving as assistant chairman at the time of his passing. Earlier he had served as secretary of the Pennsylvania State Home Mission Board.

A son of the late Alfred M. and Hannah Burkhart Byers, he leaves to mourn his sudden passing a beloved wife, Ida Hess Byers; one son, John Arthur, Grantham, Pa.; three daughters, June A., Grantham, Pa., Mrs. Richard

Peck, Chambersburg, Pa., and Faye E., Beaver Springs, Pa.

Three granddaughters survive, also four brothers, Joseph W., Laban L., Bishop Charlie B., and M. Monroe, all of Chambersburg, Pa., and four sisters, Mrs. Jacob Shafer, Mrs. Daniel Burkholder and Mrs. Stine Hess of Chambersburg, and Mrs. Milton Wenger, Greencastle, Pa.

While Sister Byers was awaiting his return from surgery she found the following note in the dresser drawer of his room:  
Dear Mother and family:

I have enjoyed my Lord's communion much this morning through thought and meditation. Thanks be to our wonderful Lord.

Daddy

A very large audience attended the funeral held at the Air Hill Church. A fellow minister, pastor of the New Guilford Church, Rev. Charles Rife, was in charge. Rev. H. H. Brubaker spoke briefly, representing the Messiah Home and the General Conference. Dr. C. N. Hostetter, Jr., spoke the funeral message. The remains were laid to rest in the Air Hill Cemetery.

NYE—Harry C. Nye, born April 30, 1878, passed away March 9, 1961. He was a member of the Manheim Brethren in Christ Church, attending there as long as he was able.

He is survived by two daughters, Bertha at home and Mrs. Victor Kauffman, Lititz, Pa. Funeral services were held at the Manheim Brethren in Christ Church. Interment was at the Mastersonville Cemetery.

STONER—Irvine M. Stoner was born at Martinsburg, Pa., March 19, 1880, died at his home of a heart attack November 18, 1961. A son of Andrew and Fanny (Miller) Stoner. On March 2, 1905, he married Mary E. Carper. Besides his widow he is survived by four daughters: Mrs. Samuel Stern, and Mrs. Amos Stern of Roaring Spring, Mrs. Kenneth Burkett, and Mrs. David Wareham of Martinsburg. Also surviving are sixteen grandchildren and five great-grandchildren.

He was a member of the Martinsburg Brethren in Christ Church. Funeral services were conducted from the Martinsburg Brethren in Christ Church with the pastor, Daniel Hoover and J. Howard Feather officiating. Interment was in the Fairview Cemetery.

WRIGHT—Wilbur Kenneth Wright of Water-side, Pa., passed away at the Nason Hospital, Roaring Spring, Pa., Dec. 12, 1961. The son of Harmon and Annie Wright he was born Jan. 7, 1916. He was married to Mabel A. Buell in 1935 who survives with the following children: Mrs. Betty Fern Corle, Martinsburg; Mrs. Shelby Jean Stapleton, Pennsylvania Furnace; James Kenneth, Rodger Lee, and Donald Ralph all at home.

His mother also survives with four brothers and three sisters. The S. Gerald Weaver funeral home had charge of the services. They were conducted at the Methodist Church in Woodbury with Rev. David Reams and Rev. Earl J. Lehman officiating. Interment was in the Dry Hill Cemetery.

## MCC News

### METZLER TO AKRON OFFICE

Edgar Metzler arrived at Akron headquarters January 3 to begin work with the MCC Peace Section. He will assume the duties of Executive Secretary of the Peace Section, succeeding Elmer Neufeld. For the first six months of

(Continued on page sixteen)

## World Missions

### Africa

General Superintendent's Residence: P. O. Box 711, Bulawayo, Southern Rhodesia, Africa  
Bishop and Mrs. David Climenhaga  
Miss Velma Brillinger  
Glenn J. Schwartz\*

### SOUTHERN RHODESIA

Bulawayo Mission and Missionary Children's Hostel, 40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. Ira M. Stern

Matopo Book Room: P.O. Box 554, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. Donald Zook

Matopo Mission: Private Bag 191T, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. J. Earl Musser

Rev. and Mrs. Jacob R. Shenk

Miss Mary C. Engle

Miss Florence R. Hensel

Miss Nancy Kreider

Earl Lebo\*

Miss Elva F. Lyons

Miss Dorothy M. Martin

Miss Eva Mae Melhorn

Miss Mildred E. Myers

Miss Eva Mae Peters

Matopo Outstations: Private Bag 201T, Bulawayo, Southern Rhodesia, Africa

Rev. and Mrs. J. Robert Lehman

Mtshabezi Mission: Private Bag 102M, Bulawayo, Southern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. Glenn C. Frey

Rev. and Mrs. Alvin J. Book

Miss Anna J. Graybill

Miss Miriam Heise

Miss Ruth Hock

Carl Knepper\*

Miss Erma Mann

Miss Lois Jean Sider\*

Miss Edna M. Switzer

Outstation Staff:

Rev. and Mrs. Albert R. Harvey

Mtshabezi Mission Hospital: Private Bag 101M, Bulawayo, Southern Rhodesia, Africa

Dr. and Mrs. Myron Stern\*

Miss Gladys Lehman

Phumula Mission (West Gwaai S.N.A.): P. O. Tjolotofo, Southern Rhodesia, Africa

Rev. and Mrs. George Bundy

Dr. R. Virginia Kauffman

Miss Evelyn Noel

Wanezi Mission: Private Bag 129S, Bulawayo, Southern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. J. Elwood Hershey

Dale Hess\*

Miss Martha Lady

Miss Erma Lehman

Bible Institute Staff:

Rev. and Mrs. Titus Books

Miss F. Mabel Frey

Outstation Staff:

Rev. and Mrs. Joseph Ginder

### NORTHERN RHODESIA

Macha Mission: Private Bag, Choma, Northern Rhodesia, Africa

Mission Staff:

Rev. and Mrs. A. Graybill Brubaker

Miss Dorothy J. Gish

Miss Edith E. Miller

Hospital Staff:

Dr. and Mrs. Alvan E. Thuma

Miss Norma G. Brubaker

Miss Edna E. Lehman

Nahumba Mission: P. O. Box 173, Choma, Northern Rhodesia, Africa

Rev. and Mrs. H. Frank Kipe

Cornelius Musser\*

Marshall Poe\*

Sikalongo Mission: P. O. Box 131, Choma, Northern Rhodesia, Africa

Rev. and Mrs. George Kibler

Miss Mary E. Heisey

David Livingstone Teacher Training College: Private Bag 1, Livingstone, Northern Rhodesia, Africa

Miss Ruth Hunt

Miss Fannie Longenecker

### India

General Superintendent's Residence, Saharsa Mission: P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India

Rev. and Mrs. William H. Hoke

Miss Esther C. Book

Miss Erma Z. Hare

Barjora Mission: P. O. Barjora via Murliganj, N. E. Railway, District Saharsa, Bihar, India

Miss Beulah Arnold

Madhipura Mission: P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India

Dr. and Mrs. Lowell Mann

Miss Mary Jane Shoalts

Banmankhi Mission: P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India

Rev. and Mrs. Charles E. Engle

Purnea Mission: P. O. Purnea, N. E. Railway, District Purnea, Bihar, India

Rev. and Mrs. Charles E. Engle

Ulubaria Mission: P. O. Ulubaria, District Howrah, West Bengal, India

Rev. and Mrs. A. D. M. Dick

"Anand Bhawan," 5/3 Roop Nagar, Delhi, India

Rev. and Mrs. Joe B. Smith

Delhi Mission: III M-24 Lajput Nagar, New Delhi, India

Rev. and Mrs. Allen S. Buckwalter

Woodstock School, P. O. Landour, Mussoorie, U. P., India

Miss Mary E. Stoner

### Japan

11 Hijiwara, Hagi-shi, Yamaguchi-ken, Japan

Rev. and Mrs. Peter A. Willms

Edna Wingerd

1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan

Rev. and Mrs. John W. Graybill

396 Kyodo-machi, Setagaya-Ku, Tokyo, Japan, c/o Mrs. Toshiko Isshiki

Rev. and Mrs. Doyle C. Book

### Cuba

Cuatro Caminos, Habana Province, Cuba

Temporarily Displaced: Rev. and Mrs. Howard Wolgemuth, #1 Richmond Ave. Kingston 10, Jamaica

### Missionaries on Furlough

Miss Anna R. Wolgemuth, R. D. 2, Palmyra, Penna., Box 291.

Rev. and Mrs. Frederic L. Holland, R. D. 1, Clayton, Ohio, c/o Ohmer U. Herr.

Miss Lois P. Davidson, R. 1, Garrett, Ind.

Miss Leora G. Yoder, R. 2, Mechanicsburg, Penna.

Miss Kathryn Hossler, 103 N. Hanover, Elizabethtown, Pa.

Miss Rhoda Lenhart, 103 E. George St., Arcanum, Ohio.

Rev. and Mrs. Lewis B. Sider, Grantham, Pa.

Miss Ruth Book, 280 Eighth Ave., Upland, California.

Miss Anna L. Kettering, 90 Main St., Campbelltown, Pa.

Rev. and Mrs. Arthur L. Pye, R. 1, Wainfleet, Ontario, Canada.

\*1-W and voluntary service workers

### Contributions to Missions Abroad

send to:

BRETHREN IN CHRIST CHURCH

Office of the Treasurer

c/o Henry N. Hostetter

Washington Boro, Penna.

### Contributions to Missions in America

send to:

Andrew Slagenweit

West Milton, Ohio



1962 he will spend one week of each month in Kitchener, Ontario, continuing as pastor of the First Mennonite Church on a part-time basis. The Metzler family will not move to Akron until next summer.

#### SHIFT IN EMPHASIS IN BERLIN MCC PROGRAM

AKRON, PA. (MCC) — The erection of the "Wall" in Berlin has brought a significant change of emphasis in the MCC's program there. The flow of refugees from East Berlin has slowed to a trickle; consequently, the refugee center at Hammersteinstrasse has been working at less than 75 per cent capacity during the last few months. The center will be kept open temporarily, but it is due to be closed in June, 1962, when the rental contract expires.

Presently, there are three MCC volunteers—John Brubaker, Elizabethtown, Pa.; Alice Snyder, Kitchener, Ont.; and Martin Harder, Swift Current, Sask.—at Hammersteinstrasse, but their duties will gradually be shifted to other projects during the coming months. Christians are urged to pray that MCC might find and utilize meaningful ways of witnessing to the troubled city of Berlin.

## NEWS ITEMS

#### BILLY GRAHAM WILL ADDRESS 20th ANNUAL NAE CONVENTION

DENVER, COLO. (CNS) — The National Association of Evangelicals will hold its 20th annual convention here at the Denver-Hilton Hotel April 10-12, 1962, according to Dr. Paul P. Petticord, convention program chairman.

Among the speakers who will address the church leaders and delegates representing nearly two million U.S. Protestants will be Evangelist Billy Graham; Dr. Bob Pierce, founder and president of World Vision, and Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association.

The National Association of Evangelicals (NAE) represents 38 Protestant denominations in this country who identify themselves as "theologically conservative." More than a thousand pastors, lay leaders and denominational executives are expected to attend the convention.

Also meeting at the same time will be 17 of NAE's commissions and agencies. These groups represent social welfare, foreign missions, Christian education, chaplaincy, world relief, public affairs and other areas directly related or of interest to the churches.

The appearance of Dr. Graham during the convention will be at the closing banquet on April 12 when he will speak on the subject, "In God We Trust." Dr. Pierce will speak on world evangelism at a luncheon the previous day.

Other features of the convention program will include an analysis of the ecumenical movement by Dr. Herbert S. Mekeel, a Presbyterian pastor from Schenectady, N. Y., and former president of NAE; a report on youth work among the gangs of New York by Jim Vaus, a former wiretapper and Billy Graham convert, and a report on the trends in nationalism and how it affects missions by Dr. Clyde W. Taylor, missions executive.

#### HEAD OF BROADCASTERS PLEASED BY PROSPECT OF FCC ACTION

ST. LOUIS, MO. (CNS)—A "very pleased" reaction to an unprecedented crackdown by the Federal Communications Commission on the use of off-color jokes by disc jockeys and the broadcasting of music with suggestive lyrics has been expressed by Dr. Eugene R. Bertermann, president of National Religious Broadcasters.

He said the recommendation by an FCC hearing examiner that the license of radio station WDKD, Kingstree, S. C., be revoked for obscene broadcasts is a "development to be welcomed by Christian Americans since it shows that the FCC is taking a closer look at the difference between the promise and practice of stations."

If the full seven-member commission approves the examiner's recommendation, it will be the first time since the Federal Communications Act was passed in 1935 that a license for a station has been revoked on grounds of obscene broadcasts.

Dr. Bertermann, whose organization represents most of the network religious programs, said he did not feel that the FCC action represented any threat of government censorship of radio programs. "No one in the religious field wants government control," he said, "but this only represents a degree of supervision which is allowable under present regulations."

#### HARRISBURG CHURCH GRANTED FM STATION PERMIT

HARRISBURG, PA. (EP)—The Federal Communications Commission has granted to Market Square Presbyterian church here a permit to build and operate a FM radio station on 94.9 megacycles.

The station's non-commercial broadcasts, said pastor John D. Tate, will include programs of religion, music and education aired daily from 9 a.m. to noon and from 4 to 9 p.m. In addition, he said, Sunday morning and evening services will be broadcast.

The station will begin operations sometime in 1962.

#### MEMPHIS CHURCH VOTES TO KEEP PASTOR

MEMPHIS, TENN. (EP)—Members of mammoth Bellevue Baptist church here, second largest congregation in the Southern Baptist Convention and the largest east of the Mississippi River, have voted (1,190 to 808) to keep their pastor, Dr. Ramsey Pollard.

Charges against the pastor had ranged from failure to provide effective "spiritual leadership" to his smoking an occasional cigar. The secret ballot followed a full morning of worship services and a three-hour discussion during the afternoon.

Prior to the vote, Dr. Pollard stood before the congregation, and emphatically denied the charges and made a strong plea for cooperation among church members.

"I didn't seek this place," he said. "I didn't even want it. I'm here, I've loved you and tried to serve you."

After the vote, Eugene D. Rutland, chairman of the church's publicity committee and a leader of the opposition, issued this statement for both sides:

"Members of Bellevue Baptist Church have resolved their problems in the democratic process by which all Baptist churches solve their difficulties. Leaders of both sides have pledged themselves to close ranks and present a unified effort behind the church program."

Bellevue Baptist Church, which claims a membership of more than 9,000 called Pollard as pastor almost two years ago while he served as president of the Southern Baptist Convention.

His immediate predecessor was Dr. Robert G. Lee, now pastor emeritus.

#### LOST BIBLES REPLACED

Over 3,000 Bibles lost in Louisiana and Texas by victims of Hurricane Carla have been replaced by the American Bible Society. The Society offered such replacements through the churches in the stricken areas and by announcements in local newspapers and on radio and television stations. Bibles have been made available in Spanish and French as well as in English.

#### SCRIPTURES TO CUBANS

The Scripture needs of Cuban refugees in Miami are being served by the American Bible Society. For three months, the Society assigned a Spanish-speaking representative to work in the area and plan for an efficient distribution program. The representative, Dr. B. Steele Ivey, was formerly head of the Spanish Department of Southwestern University in Georgetown, Texas. By mid-December, 98,200 Bibles, Testaments and Portions had been distributed. A mailing offering Spanish Scripture Portions was sent to every pastor in the area.

Reports received from Cuba by the American Bible Society indicate that 906,660 volumes of Scripture were distributed there between November 1, 1960 and October 31, 1961. The total distribution in Cuba for the same period a year before was 611,993. It was anticipated that total distribution in Cuba during the calendar year 1961 might be well over a million copies.

#### SCRIPTURES DISTRIBUTED IN PARKS

More than 100,000 copies of the "Sermon on the Mount" were distributed in 32 national parks during the summer of 1961 by the American Bible Society in cooperation with the National Parks Christian Ministry.

#### NO PEACE CORPS AID TO MISSIONARY GROUPS

WASHINGTON, D. C. (EP)—R. Sargent Shriver, director of the Peace Corps, has upheld the agency's rule against aiding private missionary organizations. "It would be a mistake, in our opinion," he told a gathering of representatives of overseas voluntary agencies, "for missionary or denominational groups to operate Peace Corps projects."

Admitting that other federal agencies had signed contracts with church-related groups to distribute surplus foods and other material overseas, Mr. Shriver reminded that "the Peace Corps provides people, not food, to voluntary agencies."

Because it is a government agency, he said, the Peace Corps cannot restrict assignment to projects on the basis of religion. "Just because it's a difficult line to draw, we shouldn't stop trying to draw it," he said.

#### LUTHERAN MISSIONARY TO TUTOR JAPANESE PRINCESS

A United Lutheran woman missionary from Tremont, Pa., who has served in Japan since 1951, has been named a special tutor for Crown Princess Michiko.

The missionary is Miss Marjorie Miller, a member of the English Department of Women's Christian College in Tokyo, who was recommended as tutor by the school's president, Dr. S. Takagi.

Miss Miller spends an hour a week teaching English poetry to Princess Michiko at the Togu Palace in Tokyo. Her highness is reported to be extremely interested.—(EP)